CBSK

The Unitarian Christian

(Published hitherto as "Our Faith")

To preserve and strengthen the Christian essence of Unitarianism

DL. 4 MAY, 1950 No. 8

ONE HUNDRED AND TWENTY-FIFTH ANNIVERSARY OF AMERICAN UNITARIAN CHRISTIANITY

Anniversary Prayer

CARL BIHLDORFF

(Minister, First Parish, Brookline, Mass.)

Almighty God, we praise thee for radiant ams of love and truth which shine on us ough those who have gone before. Make grateful heirs of this freely-given heritage ose cost was greater than our minds can ow or our hearts acknowledge. Deepen in O God, our appreciation of those whose es bore the mark of Christlikeness and ough whom our lives have been enriched d our heavenly impulses strengthened. May cherish the good fruit which is become inheritance.

Give us good cheer, O Lord, as we look to e future. If our trust is in thee — in thy odness, mercy and power—we shall fear ither man's wrath nor nature's violence. ea, through the might of thy holy spirit can be strengthened to resist the tides of blasemy, inhumanity and war. Deepen thou in a new reverence for life and truth and love.

We thank thee, Lord, for the witness our urches have borne to many generations. For r they have given good tidings of faith, sorrow, comfort and a trusting spirit, for norance, the light of wisdom—human and vine. Grant that the stream of our Christian ith and love may flow through these founins forevermore. May we be true to the ust we bear. Amen.

The Deep Roots of Our Faith

HENRY HALLAM SAUNDERSON

The churches of our fellowship are directing eir attention to the celebration of the oneundred-and-twenty-fifth anniversary of the ganization of the American Unitarian Assoation. Of these churches, many were alady nearly two hundred years old when r Association was organized. This is a protious time to review our early history and to ll again the heroic story of our origins. And, in so doing, it is well for us to set clearly before our minds the significance of our origins. Not merely the bare facts of our history, but the real meaning of our early years should be seen.

In the year 1611 A.D. the King James version of the Bible was published. Within twenty years of that event began the great Puritan migration which, in a few years, brought twenty thousand people to the wilderness which was to become New England. Those pioneers organized immediately many of our churches. The Bible was one of the most important of the possessions which they carried with them. They brought also, mentally, the important doctrine of the right of the individual to interpret the Bible according to his own knowledge and understanding.

The Puritans have been seriously misrepresented. The truth is that they were the progressive people of their times. They placed great emphasis on education; on humane ideals of living; on the value of enlightened views of religion. In their New England towns, every church was a community church. Each church wrote its own covenant. The Puritans never created a central creed-making body, or governing council over their churches.

MAY WEEK SUPPER

The Annual Supper Meeting of the Unitarian Christian Fellowship will be held at Arlington St. Church, Boston, at 6 P. M. on Wednesday, May 24.

The speaker will be Dr. Preston Bradley, minister of the People's Church, Chicago.

Supper reservations (99¢) may be secured from Rev. Paul H. Chapman, 56 Crescent Street, Greenfield, Mass., or through the Reservations Desk at 25 Beacon St., Boston, not later than noon, May 22.

Minister and people together studied the Bible, and sought to interpret it intelligently.

The prevailing theology of the Puritans of New England may fairly be called a form of Calvinism, but it was not the fatalistic form of Calvinism. And as generations of men came and went, there was constant progress toward a liberal faith. The people who created the public school, the democracy of the town meeting, and the broad fellowship of the community church exercised an admirable freedom in their thinking.

Notably there was among them no compulsion to believe the doctrine of the Trinity; and thousands of these people rejected that doctrine. The War of the Revolution set the American colonies free from a despotic sovereignty in government; and this hastened the movement for the rejection of the Calvinistic doctrine of the sovereignty of God.

How far this movement might have gone if it had run its course can only be surmised. But one hundred and fifty years ago there were theologians in New England who were giving themselves vigorously to the task of reviving Calvinism in extreme form. Indeed there was a definite movement to drive all liberals out of the congregational churches of New England. Strife became bitter and controversy raged as Unitarians and Calvinists waged theological warfare.

Meantime events had occurred in Boston which had far-reaching consequences. King's Chapel was, up to the time of the Revolution, vividly and vigorously a church of the established Church of England. In the Revolution the rector and about thirty families of King's Chapel made an exodus to Canada. The remainder of the membership sided with the colonial cause in the war. In 1782 James Freeman, a graduate of Harvard College, and a liberal in theology, became lay reader in King's Chapel. When the congregation sought Episcopal ordination for him, it was refused, both in England and America. Adopting the Puritan principle of the authority of the local church, the senior warden ordained him. Together the minister and people of King's Chapel revised their ritual, stripping it of references to the doctrine of the Trinity and royal authority. And the Reverend James Freeman became a leader in the liberal movement, his influence extending widely among the Puritan churches.

In 1805 Henry Ware, minister of the church in Hingham, and a pronounced liberal in theology, was appointed Hollis Professor of Theology in Harvard College. This intensified the strife between Calvinists and liberals. In 1816 Dr. James Freeman of King's Chapel chanced to preach in Baltimore, Maryland. This stirred up so great an interest that a liberal church was organized in that city. In two years the congregation erected a new church building. And Jared Sparks, who afterwards was elected President of Harvard College, was called as minister.

It was at his ordination, in 1819, that Dr. William Ellery Channing of Boston preached the famous "Baltimore Sermon" which has been called "The Magna Charta of liberal religion."

The sermon was published and had an electric effect in New England. With unsurpassed clarity and vigor it set forth the principles of Unitarian Christianity. Within a year one hundred and fifty New England churches declared their adherence to the position taken by Channing. These included every congregational church in Boston except the Old South Church. A majority of the First Parishes within thirty miles of Boston adhered to the liberal party.

The Protestant principle of the right of private judgment, in the interpretation of the Bible, was magnificently asserted in the Baltimore Sermon. Channing insisted that when men use the clearest spiritual light they can obtain, and, thus equipped, interpret the Bible, it teaches not Calvinism but the broader liberal views which he frankly named "Unitarian."

Thus the liberal element in the congregational churches of New England became a denomination. In 1825 the American Unitarian Association was organized. It adopted programs of nation-wide action. Its announced purpose was "to diffuse the principles of pure Christianity." That is still the highest purpose to which we can devote ourselves.

They were Christocentric

CHARLES E. PARK
(Minister Emeritus, First Church, Boston, Mass.)

One hundred and twenty-five years ago Unitarians were "Christocentric" in their own way. True, they rejected the teachings of Christian theology. To them, Christ was not the Second Person in the Trinity. And man was not a pitiable object who had lost the power to save himself, and must be saved; nor was he caught in a quicksand where his feeble struggles to extricate himself merely sucked him down deeper.

To them, God was not the pitiable figure at Christian theology naively made him: in dilemma; obliged to satisfy his own justice demanding full reparation for man's sins; liged at the same time to vindicate his love r man; hence obliged to sacrifice himself himself, and thus leave himself free to tend to man a proof of his love.

How then were they Christocentric? Beuse they turned directly to a rather imporint figure in the drama — one whom every eologian from Paul to Aquinas seemed to ave forgotten—a man named Jesus of Nazath. To them, he is our Saviour because he ught us how we may save ourselves. In no articular did he claim metaphysical uniqueess. He was a stock sample of humanity, nd called himself Son of Man. He was an dividual soul, a numbered hair, in God's ght; but no dearer to God than any lost heep or prodigal son. A particular task had een assigned to him, as to every one else.

The key to his life was his God-consciousness, bond of close and sacred intimacy with is Father in Heaven. To forfeit this bond was be cast into the outer darkness. Temptations had no weight with him. He laughed hem to scorn, palpable gold bricks. He kept his line of rectitude with love's unonscious ease," anticipating God's will and oing it eagerly, before he was asked, more han he was asked. His was the spontaneous ighteousness that exceeded the grudging, deydrated righteousness of the Scribes and Pharisees. Since others were God's children o less than himself, he loved them as he oved himself and did all in his power to elp them, looking upon each one as just an nd in himself as he was. His religion was a trictly personal affair, to be enjoyed, not in he Temple (which seems to have left him uite unmoved) but in the "closet" with the oor shut. He had no thought of building my church" upon "this rock," Peter, or any ther rock. This of course implies that the uthenticity of verses 18 and 19 in the sixeenth chapter of Matthew is under suspicion; hey interrupt the flow of thought; they are a ttle too pat, too convenient to the ambitions f the church in Rome, seeking to establish ts priority among these new Christian churches. His death was no vicarious atonement, for his Father in Heaven required no atonement, least of all, a vicarious one. He could do his own forgiving. Last but not least, his Godconsciousness brought him the purest and most enduring happiness that man can know. To say that he was the happiest man who ever lived is not an exaggeration.

This idea of Jesus began with them a hundred and twenty-five years ago, and it reaches sharper focus and greater detail just in time. Modern man is intelligent, well-informed, self-respecting, and responsible — nearer than ever to being "master of his fate, and captain of his soul." He asks no exemptions, no special privilege; but prefers to win his own way, pay for his own mistakes, suffer for his own sins, and take his share of the indiscriminate tribulation that attends this human life. Present-day Christian theology makes little appeal to him; and if Christianity is the teaching of the Church, he looks upon Christianity with a sort of wistfulness. But if Christianity is the teaching of one who talks to him as man to man, one who was just as intelligent, well-informed, self-respecting and responsible as he, then nowhere in the world is there a religion which fits his case and answers his need so well as the religion of Jesus. He will find himself involved in no magic, no ontological mysteries, no strain upon his credulity, and no offence to his mental and spiritual dignity; but with those daily realities and sympathies in human nature and worldly circumstance which are so slow in changing that they may be almost called eternal. If he will, he can turn to this religion, and still call himself a Christian.

Unitarians

ALEXANDER ST.-IVANYI
(Minister, Jamaica Plain, Boston, Mass.)

In his "parable of the cave," Plato explains how we gather entirely wrong conceptions of reality. Suppose, he says, that some prisoners have been kept in a cave since childhood and are chained there with their backs to the mouth of the cave. All they can see of the outside world is the shadow of the passerby reflected, mingled with their own shadow, on the rear wall of the cave. Suppose, however, that one of the prisoners escapes and acquires an immediate picture of the outside world. Then it will be his duty to return to the cave and inform his comrades of what he has seen.

There are many possible applications of this parable, as is the case with the ever recurring stories of pioneers, prophets and seers, who believe they have gained a glimpse of reality (like the escaped prisoner of the cave). They also believe that their contemporaries,

living in an ossified and artificial environment, in a decaying civilization, have lost contact with reality.

This role of the pioneer was taken by the American Unitarian Association, when selecting "Religion for a New Age of Reason" as a topic for their Convocation in observance of the 125th anniversary. As explained in an interview to the *Christian Science Monitor,* a new Age of Reason is approaching and the Unitarians are expected to father and further it.

We heartily agree with the A.U.A. as to the pioneering part, which always has been a Unitarian task in the field of religion. We offer a friendly disagreement, however, as to the content of this pioneering, namely: we do not believe a new Age of Reason is coming or should come. In other words, we ask, Who is the escaped prisoner, who has seen reality, and who are those still in the cave?

To be sure, the Age of Reason sounds tempting to many Unitarians since it is interpreted simply as an age in which reason is used. Naturally, every Unitarian wants to use his reason, not only in everyday problems, but also in the field of religion. The use of reason and the Age of Reason, however, are by no means the same.

To illustrate this difference, we have to disregard the plan of the Convocation which has "chosen to look forward and not back." We have to quote history, especially since the heralded "new" Age of Reason presupposes an old or former one in the past.

The Age of Reason, originally the title of a book (by Tom Paine), is used by historians to designate the extreme Rationalism of the seventeenth century. Against this Rationalism, or Age of Reason, came the Romantic Revolt of Rousseau, Kant, etc., renewed by Henry Bergson in our time. Now, to say that Immanuel Kant, for instance, whose *Critique of Pure Reason* is called "the most famous and influential philosophical work in modern times" (Randall), does not use reason in his lofty philosophical arguments, would be of course ridiculous. Yet he revolted against the Age of Reason. Likewise, we can not accuse Henry Bergson, and so many other thinkers who all revolted against the Rationalism of the Enlightenment, of not using reason either. The use of reason and the Age of Reason are not identical.

Secondly, we believe that the new Age of Reason can not be coming. What is with us, can not be coming. The Age of Reason has been with us for quite a long while now, and if anything, it can be only going. Practically all the characteristics of the seventeenth century Age of Reason, against which the Romantic Revolt had protested, can be readily discovered in our present and in our immediate past. The exclusive use of reason, the denial of any other source for knowledge, the pre-evolutionary character of Marxism, the rigid environmentalism of not only Mitchurin and Lysenko but also of many of our own scientists, John Dewey's Instrumentalism, Scientific Humanism, etc., all speak for the presence, not for the coming, of the new Age of Reason amongst us. If anything is coming, and we do feel something is coming gloriously and irresistibly, it is not the Age of Reason, for "the exclusive emphasis on reason and intelligence certainly fails to take account of much that is both eternal and valuable in human experience" (Randall again).

If the Unitarian message to our times is that a new Age of Reason is approaching, I feel we shall be left in Plato's cave, while others will lead this generation out into the sunny reality of the morrow.

Reason and Faith

DANA MCLEAN GREELEY
(Minister, Arlington St. Church, Boston, Mass., and Secretary, American Unitarian Association.)

As we celebrate one hundred and twenty-five years of American Unitarianism it is well to understand the nature of the movement from its origin, and to gather inspiration from the past for the future. The early Unitarians in America denied that they had been influenced by Unitarianism and the Age of Reason in England, and yet William Ellery Channing opened the best-known sermon that he ever preached by a lengthy and vigorous defense of the use of reason in religion. Thirteen pages in the printed document are devoted to the elucidation of the facts that reason is a gift of God, and that we must employ reason at all times in the interpretation of the scriptures, and in the study and affirmation of Christianity. Channing goes so far as to say that if he could not be a Christian without ceasing to be rational, he would not hesitate as to his choice. Man must not under any circumstances violate his rational nature. Of course the use of reason in religion is accompanied with danger, but will not any man looking back on the history of the Church agree that the renunciation of reason

still more dangerous? Even revelation ust be rejected if it is unreasonable, for evelation is a gift of light. "It cannot icken our darkness, and multiply our perlexities." Thus may the leading proponent f early Unitarianism in this country be stablished as a rationalist.

To define Channing as a *rationalist,* howver, is hardly to begin to know him, for here was justification in his and his conemporaries' assertion that their movement as *not* born of the spirit of the free thinks of England. He believed in reason, ut he interpreted reason in the context of is *faith* in God and in man, and in the oral character which he ascribed to both od and man, and he himself was a pious an and a virtuous or philanthropic man ven more than he was a reasonable man. he radiance of his countenance and the fluence of his life were spiritual more than ey were rational, and without his great *ith* history would never have known of is radiance or this influence. Reason is handmaiden of faith, as it is a road to owledge, but it is not faith, and is not religion, any more than it knowledge. In the same Baltimore ermon to which we have referred already hanning went on to describe the distinguishg doctrines of Unitarians, and fifty printed ages tell us of the ideas of the unity of od, the unity of Jesus Christ, "as truly ne as we are, and equally distinct from the ne God," the moral perfection of God, the ivine mission of Jesus Christ, and the nature f true holiness, or Christian virtue. hanning said that "to know God is to atin to the sublimest conception in the unierse," and he added that the chief glory f religion is that "it ennobles the soul." Purity of heart and life, Christ's spirit of ve toward God and man; this is all in all."

To define Unitarianism as a rationalist ovement is to describe it very inadequately nd to overlook the mysticism of its saints, e moral passion of its prophets, and the nexcelled poetry of its great hymn writers. eason is an indispensable *tool,* but *faith* is e essence of Unitarianism.

The Positive Theology of Liberal Religion

What, beyond its critical function, is the ositive content of Liberal Christianity?

Judging from the wide interest taken in this question, it was the most significant asked at the Thirteenth Congress of the International Association for Liberal Christianity and Religious Freedom. Three sessions were devoted to its discussion which was participated in by delegates from Switzerland, France, Holland, Germany, England, and America.

At the final session the delegates reached a formulation of convictions to which everyone present could give his consent. After its unanimous adoption by the Theological Section it was received at the business meeting of the whole Congress and commended to all for consideration, instruction, and guidance.

Entitled "the statement of our Faith," it read as follows:

"We believe in God the Unfathomable, the eternal Creator of the world and of man, who creates man in His own image, and thereby gives him a dignity he can never lose. He has placed man as a limited but free creature over against Himself, in order that man may surrender himself to Him in trust and love.

"We believe that the freedom with which man has been endowed, is such, that he can use it either for salvation or for destruction. If he pursues his own ends, he destroys himself, if he opens his heart to God and to his neighbour he finds the true life.

"We believe that Christ shows us what divine love means. He shows us the Father, to whom we can turn in all our guilt and need. He shows us our neighbour as our brother, as one for whom we are responsible in all his guilt and need.

"We believe that we have to live in the world as a fellowship, through the Love of God, taking part tirelessly and lovingly in the work of the world in tireless service to our fellow-men, seeking the Kingdom of God.

"We believe that God gives us as much Truth as we need from day to day to find our way through life. We know in part. We dare not try to force upon others the Truth, given to us, or claim, that it is valid for all times. Where the spirit of God is there is Liberty.

"We believe that in this way God is with us, and that we become free to do our duty and leave the rest to God. We believe that in our uneasy consciences we can hear the voice of God, seeking us and our brethren, and can experience therein, what in truth is meant by that peace, that passes all understanding."

God the Father

RUTH DEBERTRAM ALLEN

(Of Sanford, Maine. Teacher, lecturer, and author of the recent book, *Meet God.*)

The concept of the Fatherhood of God is one that is being challenged by some so-called educated and intellectual individuals. When Jesus used the term God the Father he was reiterating and re-emphasizing the older Hebrew teachings. Let us see how this concept holds up in the light of modern scientific thinking.

To wonder about the beginnings of our universe, to wonder whence this all came, whence in the scheme of things we came and whither we are going, is the sign of the healthy, intelligent mind. Such contemplation, the ability to project our minds far into the past and as far again into the future, is a talent peculiarly singular to the human brain. The contemplations and meditations of many minds down through the ages have given us the basis for all religious and scientific attitudes.

That the universe was born in a matter of minutes, in a single tremendous act of creation, is the startling conclusion of a group of the most famous scientists. Physicists, astronomers, and geologists all agree that this one gigantic explosion occurred approximately two billion years ago. This expanding and exploding action is still continuing.

What is this primordial life stuff of which the universe must have been made? Everything, even you and I, the land, the sea and all that in them is, is made of substance. Substance is composed of ninety-two elements in various combinations with each other. These elements are made of atoms and atoms are positive and negative units of energy. Energy is light.

The ancient Hindu poet in his questioning wonder wrote, "What covers in and where? What gave shelter?" The ancient Hebrew poet without benefit of scientific fact but with the faculty for sudden insight, a quality of thinking our foremost psychologists recognize exists but cannot explain, said, "In the beginning God created the heaven and the earth." And what is the first command of this God? "Let there be light." Strange and coincidental, is it not, that science now proves a religious attitude held thus long throughout the ages?

We might ask another question. "Is this exploding mass of energy and light friendly or unfriendly?" The astronomer sees law and order in the motions of the nebulae, galaxies, and in our solar sysem. The physicist sees balance in the workings of the laws of gravitation and radiation pressure, which laws keep substances together and substances apart. The geologist sees balance in the creation and dissolution of the continental land masses. The chemist sees law and order in the arrangement of the positive and negative forces which make up the substance of matter. Law and balance is protecting, dependable, and orderly.

The paleontologist and biologist see every tiny bit of light from the one-celled amoeba to the sponge, the coral, the shell-fish, vertebrate-fish, amphibious frogs and turtles, crocodile and alligator reptiles, and all the mammals — even man — living each one his life as though it were of the utmost importance. Each clings, even in unconsciousness, to every last precious minute.

My reason refuses to admit that all these creatures who have lived in countless ages of geologic time in the past and all those living now, have lived in disillusionment. They could not have been living as though there were purpose yet living without purpose. The consistency of our thinking, then, must accept the fact that this mass of energy and light must of necessity be protecting, dependable, orderly, and endowed with purpose. Hence a friendly universe. For want of better words, can we not call it "God the Father"?

By-Laws of the U. C. F.

Article I. *Name*

The name of the association shall be The Unitarian Christian Fellowship.

Article II. *Purpose*

The purpose of the association shall be: To preserve and strengthen the Christian essence of Unitarianism.

Article III. *Membership*

All persons subscribing to these by-laws, at the organization meeting shall be members of the association.

All persons who appear upon the books and records of the secretary or the treasurer of the informal Unitarian Christian Fellowship, heretofore existing, as approving and aiding said informal association, shall be members of this association unless they shall indicate to the

cretary their decision that they do not desire be considered members of this association.

Persons subscribing to the purpose and ap-ying in writing and recommended by a mem-er may be elected members of the association the Executive Committee.

The membership of any member who fails or two successive years to pay the annual dues hen due, may be terminated by vote of the xecutive Committee.

Article IV. *Dues*

The annual dues of members shall be two ollars, payable in the first instance at the ter-ination of the organization meeting and there-fter at the date of the annual meeting.

Members paying or contributing annually five ollars or more shall be known as contributing embers.

One dollar of the annual dues shall be in ayment of subscription for the official pub-sation of the Fellowship.

Article V. *Officers*

The officers of the association shall be a resident, a First Vice President, a Second Vice resident, a Secretary, a Corresponding Sec-etary, a Treasurer, and six Directors, who to-ether shall constitute the Executive Commit-ee.

Article VI. *Elections*

At the organization meeting of the associa-ion, and upon adoption of these by-laws and urposes, a President, First Vice President, econd Vice President, Secretary, Correspond-ng Secretary, and Treasurer shall be elected y ballot to serve until the first annual meeting o be held in 1950. Thereafter the aforesaid fficers shall be elected at the annual meetings o serve one year. At said organization meet-ng, Six Directors shall be elected by ballot to erve until the first annual meeting to be held 1950, two until the second annual meeting nd two until the third annual meeting, and hereafter two directors shall be elected at each nnual meeting for the term of three years.

The above named officers and directors shall erve for their respective terms above set forth nd until their successors are elected and quali-ed.

Article VII. *Executive Committee*

The Executive Committee shall have sole harge of all business and interests of the asso-iation and the management and direction of s property, funds and operations. Vacancies any office or offices by reason of death, resignation or otherwise may be filled by the Executive Committee, the incumbent to hold office until the next annual meeting.

No officer or member of the association shall have power to incur for the association any obligations pecuniary or other, except upon authorization of the Executive Committee.

Six members shall constitute a quorum at meetings of the Executive Committee.

Article VIII. *The President and Vice Presidents*

The President shall preside at all meetings of the Association and of the Executive Committee. In the absence of the President a Vice President shall preside. In the absence of the President and Vice President the meeting shall elect a temporary chairman.

Article IX. *Secretary*

The Secretary shall keep a record of all meetings of the Association and the Executive Committee and shall give notice of all meetings of the Association and of the Executive Committee. He shall keep a record of the names and addresses of all members. In the absence of the Secretary the Executive Committee may appoint a temporary secretary and in the absence of a secretary from any meeting a temporary secretary shall be chosen by the meeting.

Article X. *Corresponding Secretary*

The Corresponding Secretary shall carry on the correspondence of the Association, under the direction of the Executive Committee.

Article XI. *Treasurer*

The Treasurer shall keep the accounts and have charge of all the funds of the Association, shall collect the annual dues and receive all contributions to the Association. He shall make all payments for the Association upon authorization of a member of the finance committee. He shall render an annual account, which shall be audited, to the Executive Committee on or before March 15th in each year, and such other accounts as the Executive Committee shall request.

Article XII. *Notice of Meetings*

Written notice of the time, place and purpose of all meetings of the Association shall be given by mailing the same, postage prepaid, to all members of the Association at their addresses appearing on the records of the Secretary, not less than ten days before the meeting.

Similar notice of meetings of the Executive Committee shall be given to all members of the Executive Committee not less than ten

In observance of the 125th Anniversary of
Organized Unitarian Christianity in the United States of America

THE UNITARIAN CHRISTIAN FELLOWSHIP

Announces a contest

for the three best essays submitted by Unitarian Youth age 14-25 on the subject:

"What The Unitarian Christian Heritage Means To Me"

First Prize	$50	and presentation at the First Meeting of the Fellowship in the Fall
Second Prize	$30	OR scholarship for A.U.Y. week at Star Island*
Third Prize	$20	OR scholarship for one week at Rowe Camp*

*or any comparable Unitarian Youth Conference. For rules and particulars address: Reverend Lawrence Marvin Jaffa, P. O. Box 85, Pembroke, Mass.

days before the meeting. In case of necessity any reasonable notice of a meeting of the Executive Committee by mail or telephone shall be sufficient.

Article XIII. *Meetings*

The annual meeting shall be held the first week of April in each year at a time and place to be determined by the Executive Committee.

Other meetings may be called by the President or by any three members of the Executive Committee.

At the request of fifteen members of the Association, the President or in his absence a Vice President shall call a meeting of the Association.

Fifteen members shall constitute a quorum at meetings of the Association.

Article XIV. *Committees*

A nominating committee of five members shall be elected at the annual meeting. Nominations by the committee shall be submitted in writing to the Secretary on or before March 1st of each year.

Other nominations may be made by fifteen members provided the same are filed with the Secretary on or before March 15th.

A list of nominations shall be sent to all members with the notice of the annual meeting.

If it shall appear at the annual meeting that no nomination has been made for any office or offices, nomination for such office or offices may be made at the meeting.

The Executive Committee shall appoint a publication committee which shall have charge of the issuance of the publication of the Association.

The Executive Committee may appoint a Finance Committee and such other committees as it shall deem advisable.

Article XV. *Fiscal Year*

The fiscal year of the Association shall end on the 28th day of February.

Article XVI. *Parliamentary Authority*

The rules contained in *Roberts Rules of Order Revised* shall govern this Association in all cases in which they are applicable, and in which they are not inconsistent with these by-laws.

Article XVII. *Amendments*

These by-laws may be amended at any meeting of the Association by a majority vote of members present and voting provided that the substance of the proposed amendment is contained in the notice of the meeting and provided further that the purposes of the Association as stated in Article II of these by-laws shall not be amended except by a vote of two-thirds of the members present and voting.

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